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and students to a warmer interest in its history. Its archives have been searched once more for any possible additional knowledge of the great men who have made it what it is. The search has resulted in giving Caspar Borner, the subject of this sketch, a higher place among them than that before assigned to him. It was under his guidance that the university was transferred from the control of the Roman Catholics to that of the Lutherans, and was placed on a firm financial basis. Dr. Kallmeier, the author of the pamphlet, casts a clear light, not only on the man, but also on the condition of education in Germany during the period of transition from the scholasticism of the Middle Ages to the humanism of the new era.—*Michel Stüeler*. Ein Lebens- und Sittenbild aus der Zeit des dreissigjährigen Krieges. Von Professor Rudolf Knott. Sonderabdruck aus dem Jahresberichte des k. k. Staats-Real- und Obergymnasiums in Teplitz-Schönau. (Teplitz: Verlag von Adolf Becker, 1899; pp. 37; M. 0.50.) This sketch is based chiefly on items recorded in the diary of a plain citizen of Graupen, a small town of Bohemia, during the Thirty-Years' War. Michel Stüeler, who kept this record, was a versatile man, and hence was called on by his neighbors to do all sorts of things, so that he saw much of the limited world in which he lived. It was his custom to jot down the events of every day, with brief reflections, and his memoranda, made for his own use, and without a thought of the prying historian of the nineteenth century, possess a certain value and an even greater interest. One sees in them a picture of the common people of the time, their superstitions, their vices, their excellences, their manner of living, and their manner of dying. One learns the prices of various commodities, the character of the seasons, and the condition of the crops. One has brought before him the tragedies and the comedies enacted in the town during the entire generation. There was far more of tragedy than of comedy, for the Thirty-Years' War swept over the place again and again, and the journal shows it to us as it was seen by its unresisting victims.—FRANKLIN JOHNSON.

The Apostles' Creed. A Sketch of its History and an Examination of its Contents. By Theodor Zahn, Dr. and Professor of Theology at Erlangen, Hon. Litt.D., Cambridge. Translated by C. S. Burn and A. E. Burn, B.D. (London: Hodder & Stoughton, 1899; New York: Charles Scribner's Sons; pp. xi + 232; 5s.) This book represents a conservative view of the origin and growth of the Apostles' Creed. It is a "historical truth that the first outline of the creed arose in the

time of the apostles, and therefore most certainly not without their aid. History, and not legend, gives us a right to the ennobling thought that in and with our creed one confers that which since the days of the apostles has been the faith of united Christendom " (p. 222).—J. W. MONCRIEF.

The Origin of Sin. By Rev. E. W. Cook, A.M. (New York and London: Funk & Wagnalls Co., 1899; pp. 387; \$1.50.) The author, not recognizing a continuous divine revelation shown in racial historical religious development, but basing everything upon interpretation of biblical proof-texts, endeavors to show that sin, which is unmitigated evil necessitating endless punishment, is an individual origination due, through absolute freedom of will, to desire in conflict with law.—*Essai philosophique sur l'efficacité de la prière.* Par A. Philippot. (Paris: Librairie Fischbacher, 1899; pp. 100.) This is a carefully written, suggestive, and helpful essay. Efficacious prayer is defined as the cause, direct or indirect, of the event prayed for. Fervent prayer for spiritual well-being is always efficacious and is susceptible of continuous indefinite progression; for physical health it always cures or gives amelioration; but for an external event, if efficacious, it must be so indirectly. The immediate cause of external phenomena is the totality of material, potential energies termed nature, to which God is transcendent and in which he is immanent, not by a supernatural order superimposed upon a natural, but in such manner as to produce a supernatural and natural aspect. As God is the supreme law of the universe and his activity the object of material experience, he cannot derange or violate natural laws by intervention. The miracle, then, is a natural fact due to extraordinary divine activity, which, being rare, attracts attention and through lack of knowledge is inexplicable. God's operations yield a distinguishable enlargement and enrichment of psychical and physical development, limited, however, by the non-spirituality of matter, in overcoming which we, through the auto-suggestive influence of prayer, render possible the communication of divine life irrespective of erroneous intellectual theological notions.—JOHN STAFFORD.

Das Wesen des evangelischen Glaubens. Von H. C. Tamm. (Berlin: C. A. Schwetschke & Sohn, 1899; pp. 195; M. 3.) The author of this book acknowledges that the subject of justifying faith has been exhaustively treated from almost every point of view by the very ablest